THE Lutheran WITNESS

April 14, 1953

St. Matthew's Lutheran Church
Miami, Fla.

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"FOR OBVIOUS REASONS"

DEAR EDITOR:

When a large corporation elects a president, it is done by the board of directors and not by the stockholders, and for obvious reasons.

Many individuals have been placed in nomination for the presidency of Concordia Seminary by nearly as many congregations.

Because a man is favored by his congregation, does this mean that he is qualified? It does no such thing. Let's concede that your man is qualified or has qualifications, but how does he compare with other qualified men about whom the average congregation knows nothing?

The present method, it would seem to us, is a sort of "favorite son" method of selecting a man for a very important office where bias and prejudice must enter.

Why not let the Board of Directors of Synod, with the aid of the President, select a president? These men know the qualifications necessary, and they are in position to find the man who meets the necessary requirements which the average congregation is unable to do.

I hope that I do not appear radical.

Houston, Tex. E. G. PLACKE

Note: *Our Church has a democratic polity. The Synodical Constitution guarantees every member congregation the right to nominate candidates for positions at our colleges. It would not be fair to deprive our congregations, which support these institutions, of this right of nomination. A change in this procedure would have to come from Synod itself. "Bias and prejudice"* NEED *not enter our "present method." History, also church history, has amply shown what happens when control is given to a small group.*

See editorial, "Seminary President Election," February 17 LUTHERAN WITNESS.

COMMENDATION

DEAR EDITOR:

Here lately there is something refreshingly frank about the WITNESS. I notice this especially in the fine editorials. They are trumpet blasts in clear, simple, Biblical language. The Gospel appeal is not wanting either.

May the Lord continue to bless our WITNESS and strengthen those who prepare each copy. May His undiminished, Biblical truth and His glorious salvation continue to shine like a beacon light.

PAUL HUXHOLD

Harvard, Ill. *Pastor,* St. Paul's Church

ANTI-PATRICK

DEAR EDITOR:

I feel constrained to give you my reaction to the article "St. Patrick, Everybody's Saint." While the information given on *Patricius* is no doubt interesting and profitable to our WITNESS readers, I for one resent the implication that St. Patrick is *my* saint, everybody's saint. In view of the abuses connected with the so-called "saints" by Rome, it seems to me that an article in the WITNESS on this subject should not only mention the proper attitude of Christians toward the "saints," as pointed out by the Augsburg Confession, but also warn against the wrong attitudes.

Canton, Kans. J. L. STRELOW
Pastor, Immanuel Church

NOTE: *The warning is in place. It is unscriptural to pray to the saints for help and to ask them to intercede for us. Article XXI of the "Apology of the Augsburg Confession" urges us to honor the saints because following their faith and example will help to strengthen our faith.*

DEAR EDITOR:

I was aghast to read *such* an article as "St. Patrick, Everybody's Saint" in a Lutheran paper. Although the writer does not tend to Catholicism, he upholds sainthood, which we *are* and should be against as true Lutherans.

Watertown, Wis. A LUTHERAN

PRO-PATRICK

DEAR EDITOR:

Dr. Gieseler's "St. Patrick, Everybody's Saint" told us things we did not know but should know. It was very interesting, informative, and instructive. Now we know that we can revere St. Patrick just as some other saints whom our Church holds up for our example, but not for adoration.

Give us more articles like that and more by that same author.

Hammond, Ind. C. N.

DEAR EDITOR:

A line to let you know what a bang-up issue the March 17 WITNESS was! The "Cup of Water" by Stephan and "St. Patrick, Everybody's Saint" by Gieseler were absolutely splendid. Cover of the Chapel of the Upper Room at Concordia College, Portland, excellent, too. Congratulations and my sincerest appreciation to you.

Wheat Ridge, Colo. RUTH M. SEIGEL

DEAR EDITOR:

Re WITNESS, March 17: From cover to cover good, interesting, and informative. I liked especially the one on Patrick.

Now, could we add more articles which will keep our mission interest high?

San Francisco A. C. NITZ, *Pastor*

"LOVE"

DEAR EDITOR:

Each issue is so interesting and inspiring that I cannot imagine a Lutheran home being without the WITNESS and reading it from cover to cover. "Love — a Circle or a Cross" in the March 3 number was timely.

MRS. J. CRUICKSHANK

Cedar Bluffs, Nebr.

KEEP ADS SEPARATE

DEAR EDITOR:

Can't say how much we are edified by the fine articles in the WITNESS.

The advertising materials, in my humble opinion, should be kept separate from the magazine itself. Somehow they bring it down to a secular level. I don't mean the back-cover advertising, only the full-page displays.

Milwaukee, Wis. ESTHER A. SCHUMANN

THE COVER

St. Matthew's on Beacom Blvd., between Sixth and Seventh Sts., Miami, Fla., dedicated its new red-brick, Byzantine-style church, February 8.

Founded in 1924, St. Matthew's is the mother church of Missouri Synod Lutheranism in Miami, where there are now six churches. A tiny mission outpost in the early Miami days, the congregation mushroomed during boom days, lived through the devastating 1926 hurricane and the depression of the '30's. The Rev. C. F. Kellerman has been pastor of the congregation since 1932.

The present plant of church and parish hall — named Calvert Hall in memory of Mary Adams Calvert, whose large bequest made the building possible — are joined by a cloistered walk not shown on the cover. The unit represents an investment of approximately $200,000, with a debt of less than $35,000.

The nave seats 400; the choir stalls, 32. Church office, pastor's study, choir room, and sacristy are also in the main building. Calvert Hall includes an auditorium, stage, and kitchen.

Cover photo by Richard B. Hoit.

The Lutheran Witness

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

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Steel *vs.* Bread

By BERNARD H. HEMMETER
Pastor, Mount Olive Church, Chicago, Ill.

Steel

The man of steel is dead, the most powerful figure of our age, possibly of all ages. His power has been seen in many ways. For example, he compelled our President, in his last illness, to travel halfway around the world for a conference and to make far-reaching concessions. The man divided the world into two powerful alliances: the free world, in which our Lord Jesus Christ is generally exalted, and his world of enslaved people, where he would have our Lord dethroned. He established an Iron Curtain to separate them. But he could not find a barrier of steel to keep death from himself.

He renamed himself "Stalin," the steel man. Steel is strong, hard, cold. It is cast into swords and cannons and tanks, instruments of death. He knew how to inflict death. Ruthless, he decreed death for multitudes as a means of maintaining power. But he, too, had to succumb to death. He taught children to say, "Stalin is our shepherd, we shall not want." Yet he could not provide bread for millions of his subjects in times of scarcity and famine and saw them starve to death. He had taught them to pray, "Stalin, give us our bread." But he could not find the bread by which he could live. The man of steel is dead.

Bread

Still One continues to live and to reign who calls Himself "Bread." Bread is soft and pliable; it can be broken and crumbled and crushed. And that is what man did with that Bread. Man broke It as he would a loaf. Man crushed It and hung It up to dry, to dry in thirst. The Bread died. But what a difference! Build another marble tomb for the man of steel beside that of Lenin, and watch them both. When He who called Himself "Bread" died, He was placed in a tomb, but on the third day He came forth and rose again to show that He had greater power than that which could inflict death. He had power to break the bonds of death. He had the power of life. He proved Himself "the Bread of Life." By calling Himself "the Bread of Life" our Lord insists that He is the One who sustains life. He is greater than the miracle food with which He fed thousands, greater than that bread which came from heaven and was called manna because man did not know what it was. "Your fathers did eat manna in the wilderness and are dead." As the Bread of Life He claimed that He could give life and maintain it eternally. "This is the Bread which cometh down from heaven, that a man may eat thereof and not die." He repeated and emphasized it, saying: "I am the Living Bread which came down from heaven; if any man eat of this Bread, he shall live forever."

Stalin's rule of death terminated in his own death. Now he corrodes. Jesus' ministry of life was accomplished through His death. He lives.

Bread Indispensable

In offering Himself as the Bread of Life, Jesus declared Himself to be indispensable. The world will get along without Stalin. But "except ye eat of the flesh of the Son of Man and drink His blood, ye have no life." This is a "must." Man thinks that he has many "musts." Some say, "I must live." They say it as though anything which has to do with Christ prevents their living; as though they really cannot have life nor enjoy life if they accept Christ. They put their life against that which Christ offers and say, "This is life." Their way of living, satisfying their flesh with its lusts and desires, is life to them. Because of it they cannot partake of Christ. Others speak of "musts" in a better sense. They must look after their temporal interests. No one will provide their bread if they do not provide it themselves. They close their minds to the fact that bread for the body, too, is God's gift. To provide it, they neglect the Bread of Life. Jesus continues to stand before us as the One who is indispensable — the Bread of Life. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

Hunger Not Bread

One more thought, which may seem trite but which needs to be stated: Hunger is not bread. We see pictures of children pressing their noses against the bakery window and hungering for what they see. Many turn away still hungry, for hunger is not bread. How many fail to learn this regarding the soul! People say they mean well. They know what is right. They want to do what is right. While they do not occupy themselves with the Church, with the Gospel, with the Sacraments, in their heart they mean better. That is hunger. But such hunger never becomes Bread. Jesus is the Bread of Life. This world is filled with people who are hungering spiritually. Every temple, every place of prayer, even places of worship for the heathen and the idolater, are evidences of hunger. All the altars erected in lodges and societies are evidences of hunger. We need to concern ourselves about such altars, for they stand in competition with the altar of our Lord Jesus Christ. Only that altar can become the Table of the Lord which offers Jesus, Son of God and Son of Man, as the Bread of Life. He is the One who alone can satisfy our hunger. He is the only One who can give us life. Christ alone satisfies.

GRAMSTORFF BROS. PHOTO

Christ Feeding the Thousands, Wm. Hole

Hunger Satisfied

Man's hunger is seen in his longing for communion with God, in his desire for that which is best in man, in his struggle against that which leads to death. But in every instance Christ alone can satisfy, for Christ alone can say: "I have come from heaven, I have come from the Father. He that hath seen Me hath seen the Father." Only in and through Christ can we enter into communion with God. Again, in Christ alone can we see that which is best in man, for He lived among us as the perfect Man, perfect in obedience. When we fail to measure up to that perfection, He, through His blood, cleanses us from all sin and re-establishes us among God's saints. And when we come for release from sin, which still brings death into the world, again it is Christ who "breaks the power of canceled sin and sets the prisoner free." Through His resurrection He assures us of a resurrection and of eternal life. Thus in every way it is Christ, and He alone, who can testify, who has the right to say: "I am that Bread of heaven." Why spend money for that which is not bread and labor for that which does not satisfy? Let the rulers of the darkness of this world have their men of steel. We turn to Jesus and say: "Bread of Heaven, feed us till we want no more."

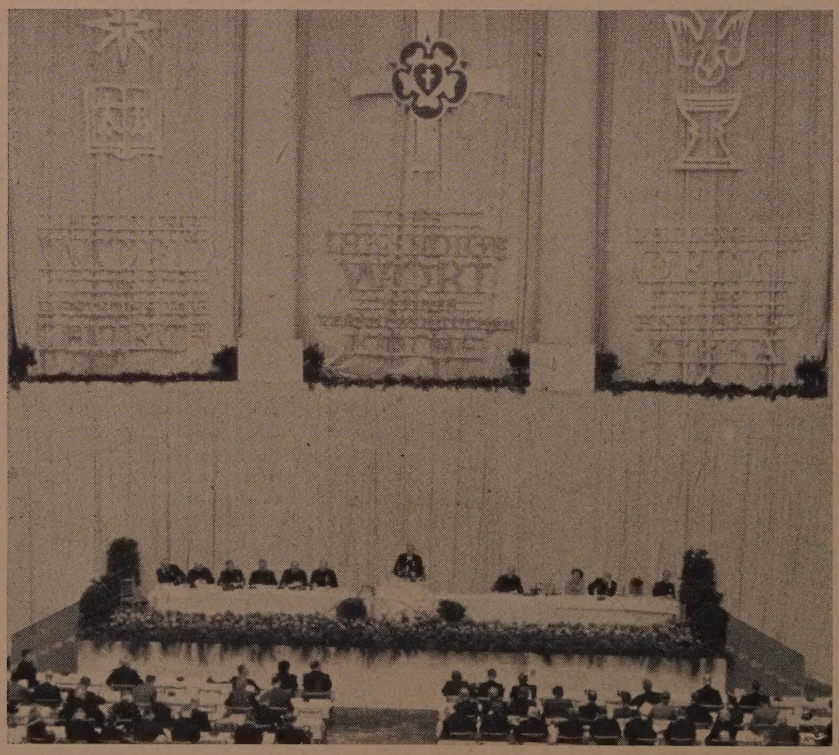
Missouri and the Lutheran World Federation

By MARTIN H. FRANZMANN

Professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo.

Memories of Hanover

The newly arrived book with the green covers, *The Proceedings of the Second Assembly of the Lutheran World Federation, Hanover, Germany, July 25—August 3, 1952,* evokes memories, memories of the ancient city of Hanover, a great and stately city still, after all that war has done, energetic and alive to the present, too, and kind to its guests; memories of the old *Marktkirche,* scene of the Assembly's opening service, its great square tower looming up massively in the rainy gloom of that first evening; the great procession of Lutherans of all nations and tongues in various and varicolored garb proceeding with solemn pace and with a fine disdain for the weather toward the church and down its great vaulted aisles; the 1,200 voices singing our great Lutheran hymns in three languages; the charged silence of the minutes devoted to prayer for Lutheran brethren behind the Iron Curtain; the eloquent sobriety of Bishop Lilje's sermon on Zech. 4:6: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," stressing God's Nay to all self-seeking and factitious greatness and His great Yea to the Church if it will be *His* Church (the spirit of this sermon hung, it seemed, like a beneficent shadow over the whole of the Assembly, so that its bigness never quite became "colossal" and its impressiveness never obviously flowed from the will to impress); memories of the hushed dignity of the Communion service; then, too, the memories of the plenary sessions under the great domed ceiling of the *Kuppelsaal,* where the curse of Babel was alleviated by a wireless headphone arrangement which gave delegates and visitors the choice of hearing the speaker in his own language or in one of two simultaneous translations — where, moreover, the puzzled or diffident stranger was taken kindly in hand by a corps of pages, the pleasantest and politest boys and girls under the sun; memories of business done at the plenary sessions — these are very sparse, somehow, that business being largely the perfunctory ratifications of actions already taken by the Executive Committee or the referral of matters to the Executive Committee for study or action or both; this state of things is inevitable, perhaps, in a body so large and meeting only once in five years, but there is something unwholesome about it, one feels: and a presidential election from a slate of one is a disquieting thing. The most vivid memories, here, are of another sort; one remembers the lectures, solid fare all of them, with mingled feelings; in the first lecture, Nygren's cry of "Forward to Luther!" (which apparently has been misunderstood in some quarters) was a mild but distinctively Lutheran call to repentance, the note of Luther's First Thesis, a note unfortunately not heard enough, and not insistently enough, at this assembly; there were times when one listened in shocked silence, as when Staehlin made his plea for open Communion without confessional restriction; there were times, as when Peter Brunner spoke on "Our Church Service," when one listened in rapt and devoted silence as to one who is reverently expressing and solemnly laying open to view what you have inarticulately felt and groped for; the written record of what Christian love has done as it appeared in Stewart Herman's report on service to refugees was impressive and heart-warming.



Lutheran World Federation in session in the Stadthalle, Hanover

The Tragedy of Lutheranism

Besides the plenary sessions, there were, on the first five of the seven days, afternoon sectional meetings devoted to Theology, World Missions, Inner Missions, Evangelism, and Stewardship, Students and Youth, and Women of the Church. The Lutheran Church — Missouri Synod was represented by its official visitors at all of these; Missouri, being invited to take a look at the LWF, took a characteristic thorough and good look at it. Section I, Theology, the heartbeat of any Lutheran church assembly, was the natural resort of Missouri's executives and theologians. It was in Section I, Theology, that both the riches and the tragedy of present-day world Lutheranism became most palpably apparent. Those who attended this section were treated to rich fare, and some of it was good fare — one thinks of Sommerlath's splendid paper on the arch-Lutheran theme of Law and Gospel, for instance. But the plain and tragic fact that the churches which all subscribe formally to the Lutheran Confessions are in deep disagreement on many issues, issues, moreover, which lie at the very heart of the Reformation's theology — that fact became more and more evident as the meetings wore on. Of this more later; but it should be said here that this is not

(Continued on page 13)

"THIS IS THE LIFE!"

By EUGENE R. BERTERMANN

Chairman, Synodical Committee on Television, St. Louis, Mo.

The office phone rang. A gentleman, commenting on The Lutheran Church — Missouri Synod's television program, "This Is the Life," said: "I consider it the finest telecast on the air today." He told of spiritual blessings which had come into his life through the ministry of "This Is the Life."

"I imagine that you can use some financial support," he continued. We agreed that undertakings within the Church are usually in need of freewill offerings.

The next day the mails brought his generous check in the amount of $250!

Mail

High enthusiasm marks the bulk of the approximately 8,000 letters which came each week to " 'This Is the Life,' St. Louis, Mo." — responses to the new TV program which your Church inaugurated last fall. To date some 150,000 communications have reached the headquarters office located on the third floor of the Lutheran Building.

Size

Although the telecast is only some eight months old, 80 outlets feature it throughout the country. According to the number of its stations, "This Is the Life" has become, through our heavenly Father's blessing, the largest single presentation on TV today. Each transmitter carries "This Is the Life" on a sustaining basis, free of charge. A list of these stations appears on page 14 in this issue.

"Pulse," TV audience measurement survey, shows "This Is the Life" has a 3.9 rating, or an estimated weekly audience of 1,587,288 families.

Telemission

To secure maximum benefit and blessing and to put members of the TV audience in touch with our congregations throughout the country, a far-reaching system of follow-up embodies a nation-wide program called "Telemission." The synodical Board for Home Missions in North and South America has assumed the responsibility of notifying each District Mission Director, who, in turn, forwards contact cards to the nearest pastor. Often within an amazingly short time mission calls are made on those who have written for the 96-page booklet, *This Is the Life*. Our pastors report that men and women are gained for adult instruction through "leads" furnished by the TV program.

Press

"This Is the Life" has received much favorable comment by newspaper reviewers. The *New York Daily News* reports: "A series of films produced in California by The Lutheran Church — Missouri Synod, titled 'This Is the Life,' is said to be getting the biggest play of anything on TV."

The *Cleveland Press* adds: " 'This Is the Life' surely has established itself among the top religious plays on the air. . . . Spiritual lessons are conveyed through film plays built about contemporary living. The play today was based on a simple story. Herein, however, lies the value of the series. The need for faith is taught through uncluttered drama."

Station Managers

What has been the reaction of TV station managers? A part of the answer may be found in the fact that so many have been willing to feature the program on a sustaining basis. Nor have they been reluctant to give their evaluation of the program: WFMY, Greensboro, N. Car.: "We will do everything in our power to make sure that this outstanding program has the largest possible audience. Our program director tells me that the show has aroused considerable favorable comment in the area."

WFAA-TV, Dallas, Tex.: "We have had very favorable comments on your program. We sent letters of announcement to all Lutheran ministers in this area, and their answers have been very favorable and complimentary."

KPTV, Portland, Oreg.: "We thought your Thanksgiving film was so good that we plan to run it again. We thank you very much for providing us with this fine series of films. We will continue to schedule them at the best time available."

WDEL-TV, Wilmington, Del.: "We scheduled your special Christmas film twice."

WBNS-TV, Columbus, Ohio: "We are extremely proud to be able to offer 'This Is the Life,' a new religious TV series, to Central Ohio viewers. The 26-weeks' series of films produced in Hollywood, marks the first large-scale venture into TV by the Protestant faith."

Support

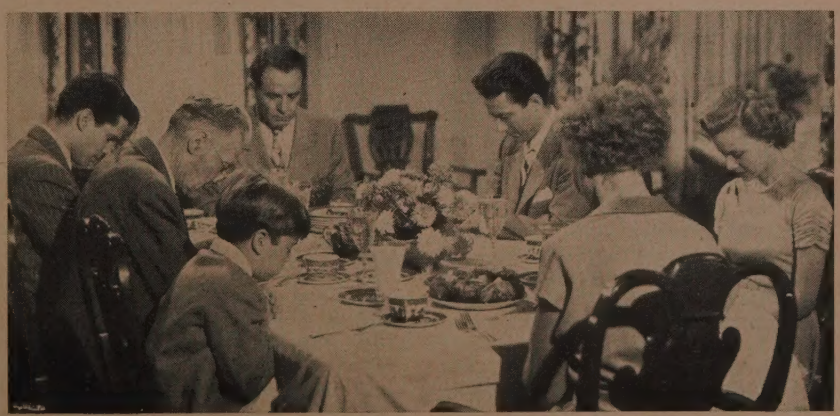
The costs of the synodical television program for the first season have been borne by a grant of $750,000 from "Conquest for Christ" funds. For the second year of operation, the synodical budget provided a grant of $400,000.

During the summer intervening between the first and second series, a number of stations have indicated their willingness to feature again the 26 programs of the first series. However, plans for the second series of 26 programs are now under way, and scripts are nearing completion.

The Rev. Herman W. Gockel serves as religious adviser in the production of the films, while Melvin F. Schlake is executive secretary of the project.

These are fast-moving days in the history of the remarkable medium of TV. The Federal Communications Commission has authorized new transmitters at the rate of a dozen or more each week. Many new grants are in the ultra-high frequency band, which present sets cannot receive without an adapter. As the new transmitters begin their operation, TV will go to many additional communities, large and small, throughout the land.

TV's primary purpose must be found in the proclamation of the Gospel of our Lord and Savior Jesus Christ.

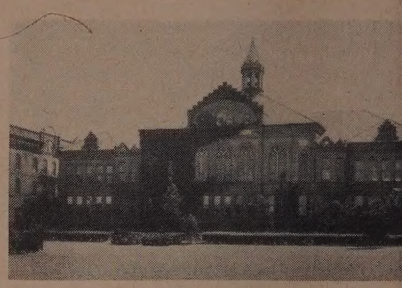


The Fisher family and Dave Wainwright (first man from right), a visitor in the home; from "The Better Way" in Synod's TV series, "This Is the Life"

Concordia, Fort Wayne

By MARTIN J. NEEB

Executive Secretary, Board for Higher Education



Right, above: Gymnasium

Right, below: Schick Hall

Below: President Herbert G. Bredemeier (right) conferring with student officers, Elaine Luecke and Donald Black

A new curriculum, authorized for the pre-seminary education of pastors for our Church, is offered by Synod's oldest college, Concordia of Fort Wayne, Ind. This school is now in its 113th year.

The 1950 convention of the Church approved the introduction of an experimental course of studies offering boys the opportunity of entering Synod's program of ministerial training after graduation from high school. At Fort Wayne these high school graduates are offered a two-year program which prepares them for admission to Concordia Seminary, St. Louis.

The traditional preparatory program includes three or four years of study in the high school division of a synodical preparatory school in addition to the regular two years of junior college.

Beginners' Courses

The Fort Wayne program offers remedial religion courses and beginners' courses in foreign and ancient languages on the college level. In meeting the Greek requirements, the courses begin immediately with New Testament Greek and omit classical Greek studies.

Scholarships Available

This experimental curriculum was introduced to encourage students at Lutheran high schools to study for the ministry and to determine whether such students can be prepared properly in the two-year college course for study at St. Louis. Lutheran high school students who declare their intention to enter ministerial training at Fort Wayne after high school graduation are eligible for scholarships of one hundred dollars a year for each year of attendance at a Lutheran high school. These scholarships may be used only in the new program at Fort Wayne.

Since 1951 Concordia College has been a coeducational college, because it is one of the co-operating colleges offering the first two years of a teacher-training program. Graduates enter either River Forest or Seward teachers' college to complete their training for a temporary teaching certificate or to earn the bachelor's degree. Under an emergency program, women teacher-training students may be placed temporarily in teaching positions after completing the two years at Fort Wayne and a summer term at either of Synod's teachers' colleges.

Campus to be Improved

The sum of $335,000 has been allocated from "Conquest for Christ" funds for the construction of a library-administration building on the Fort Wayne campus. Plans for this project are in progress. Administrative offices are now scattered in several buildings, and the library is housed in a single room on the second floor of the classroom building. In addition to the appropriation for the library-administration building, "Conquest for Christ" furnished $50,000 for the conversion of two faculty homes into dormitories for women, so that urgently needed women teacher candidates might begin training immediately.

Present Campus

The 24½-acre Concordia campus has ten buildings and thirteen residences. The current replacement cost of the physical plant approaches $2,000,000.

Schick Hall, completed in 1905, and *Hanser Hall,* erected in 1869 and remodeled in 1935, house classrooms, library, chapel, laboratories, the museum, and various offices. *Sihler* and *Crull Halls,* erected in 1924 and 1925, furnish dormitory accommodations for 250 men. *Martha Hall,* dormitory for women, houses 40. A duplicate dormitory will be available in September.

The *Administration Building,* which Fort Wayne Lutherans erected in 1857 (Synod's oldest building) for an English Academy, contains additional offices and the bookstore. An extensive athletic field and a large gymnasium offer adequate space for physical education activities.

In its long history, more than 2,200 Concordia graduates, after completing their theological training at the seminary, have entered our Church's ministry. This year the enrollment in the college is 197. Fifty-four additional students are high school juniors and seniors. Since the new program progressively eliminates the high school, the last high school class will be graduated in June, 1954. The college enrollment includes 147 ministerial students plus 9 men and 41 women in the teacher-training program. Nineteen men and women serve on the teaching staff under the leadership of the Rev. Herbert G. Bredemeier, who has been president of Concordia since 1946.

Synod's Oldest Preparatory School

Concordia College was founded in 1839 in Perry County, Missouri. In 1849 the school moved to St. Louis. One hundred and three years ago the school was officially taken over by the Missouri Synod and was named Concordia College. In 1861 the college and the seminary divisions were separated, and the college division was moved to Fort Wayne.

The use of the present campus for educational purposes dates back to 1849. The practical seminary (now at Springfield, Ill.), the teachers' seminary (now at River Forest, Ill.), and the locally established English Academy were located on this campus at various times.

Lutheran High School

In 1935 the Cleveland Convention of Synod granted permission for Fort Wayne Lutherans to use Concordia College for high school purposes. As a result of action taken by the Chicago Convention of 1947 the high school developed its own plant on a section of campus leased from Synod. With the introduction of the new program in the college the need for the synodical high school was eliminated. Accordingly, Synod's direct participation in the high school operation on the campus is being discontinued.

And Jesus Said

Ye are the salt of the earth. — Matt. 5:13

In surveying the teachings of Jesus, one soon learns that the religion He proclaims is an inward one, of the heart rather than of external observances and ceremonies. But it would be a serious error to hold that what Jesus inculcates is a life of quietism and inactivity, of retreat from public affairs and community interests, of cultivation of sanctimonious solitude. The attitude, for instance, of the hermits whose caves honeycomb the so-called Mount of Temptation overlooking the plains of Jericho, and who avoid all contact with people except that necessitated by their weekly or biweekly visits to the town to obtain food, does not meet with His approval. According to Jesus' teaching, the Christians have a high duty to perform toward those about them: they are the salt of the earth.

The figurative language which Jesus employs was readily understood by the audience listening to Him. Salt could be easily obtained in Palestine; the Dead Sea, into which the Jordan empties, is in the Bible usually called the "Salt Sea." Its salt content is more than four times greater than that of the ocean. The qualities of salt were known to all; it would be recognized that what Jesus had in mind was the virtue of salt to be an antidote to decay and corruption.

The Christian lives in a world in which sin abounds, affecting individuals as well as society and bringing on temporal and eternal destruction. Sin has to be fought. Christ has made His disciples a force in combating this evil. They are to be the salt of the earth. They are to bring the means of grace, the Word and the Sacraments, to their fellow men so that these can be made new beings. We naturally think here of all missionary endeavors. Let no one in this connection overlook the power of the Christian life.

Think of Christians you knew — consecrated persons loving God sincerely and serving their fellow men wherever possible. They probably never said much, but whatever they uttered was wholesome, pure, edifying. To see them in their daily lives was a benediction. Not that they assumed certain poses or tried to impress others — they were not aware of anything extraordinary in their person or conduct. But they were a salt. The forces of evil, of filth, of blasphemy, had to be silent in their presence. Through their wholehearted service, people were attracted to the Gospel and thus became believers in Jesus, the only Savior.

Christ has made us a salt; let us be a salt.

WILLIAM F. ARNDT

Your Synod

The next issues of this column will present a preview of the convention of our Synod to be held in Houston, Tex., June 17—27. This will give our readers at least a glimpse at the great volume of business before the convention.

Wednesday morning at ten o'clock the convention will open with a solemn service in Houston's beautiful and completely air-conditioned Music Hall. Vice-President Walter F. Lichtsinn, D. D., will deliver the sermon. The Houston Chorus will render special music. Anyone who has ever attended an opening service of our Synod will have carried away deep and lasting impressions not merely of the preaching and special music, but also of the singing by the assembly. In 1947 the opening service was conducted in Chicago's Orchestra Hall. Passers-by were heard to say that they had never before heard such singing by a congregation.

Wednesday afternoon the convention will organize for its important work. During the opening devotional period the undersigned will deliver the President's address. After this follows the President's report concerning the status of the Church and the work done during the past triennium.

The convention of Synod must consider reports of its many boards and committees as well as requests, proposals, and overtures which individuals, boards, congregations, Districts, conferences, and others have presented for consideration and action. The so-called *Book of Reports and Memorials* will contain these materials and will be in the hands of all pastors, teachers, and delegates at least four weeks prior to the convention.

The business of a triennial convention is so voluminous that it could not be transacted without thorough preliminary work by committees. About twenty committees will be appointed to study carefully all the materials presented. Their recommendations to the convention must be presented in carefully prepared and well-worded resolutions. The convention then thoroughly discusses these resolutions and either accepts or rejects them.

Some committees must meet several days prior to the convention. Thus Committee One, to which all matters pertaining to our colleges and seminaries are referred, meets as early as Friday, June 12. Committee Two, which considers all the reports and requests from the various mission fields, meets Monday, June 15. Committee Three, which reviews the important question of Lutheran Unity and other doctrinal matters, also meets Monday, June 15.

J. W. BEHNKEN

The Ten Commandments

IV. "Thou shalt honor thy father and thy mother"

Juvenile delinquency is a problem that causes many a headache today. And much heartache. More and more children are growing up to be enemies, not useful members, of society.

We need not be surprised. So many homes either tacitly ignore or profanely reject religion. Children learn merely to be smart in the worldly sense. Some of them may also receive a superficial smear of what passes for culture. But all too few learn that which is the beginning of wisdom: the fear of God. The brief period of religious instruction in Sunday school is almost futile unless parents by word and example give their co-operation. And where there is no fear of God, there will usually be no fear of man.

Add to this neglect of religion the foolish theories of modern education — that no restraints should be placed upon children, that all discipline is of the devil — and we have sufficient ingredients for a sorry mess. Of course, children will stamp their feet and say, "I won't"; of course, they will sulk and mope and be ugly till parents weakly give in; of course, they will stay out late when they should be in bed; of course, they will run around with bad companions. And often they will make wrecks of their own lives and bring sorrow to those who love them.

In the home, above all, the Fourth Commandment should be emphasized. God wants children to honor father and mother. God knows very well that children must early be taught to respect superiors and to reverence authority. Parents will hardly claim that they know more than God. Yet when they fail to assert their authority, they, to all intents, claim just that. Such lenience is no kindness to children.

We are not advocating the harshness of a drillmaster. Respect and obedience must be based on love. The right kind of love on the part of parents will win the love of children. But the right kind of parental love will insist upon obedience to the Fourth Commandment. And it will get it.

GEORGE C. KOENIG †, 1894—1950

Prayer

O Lord Jesus, we thank Thee for Thy perfect obedience, which Thou didst render for us. Grant us Thy Holy Spirit, that He may write Thy holy Law upon our hearts, so that, following Thy example of filial love and obedience, we may honor and serve our parents. And let Thy strength be made perfect in our weakness, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Purpose of the Sermon

The president of Union Theological Seminary and one-time moderator of the Presbyterian Church, U. S. A., emphasizes in a new book that the sermon is "the power of letting God become manifest." A sermon, according to Dr. Coffin, "exalts God in Christ for worship that He may enter into personal fellowship with listeners."

The "discovery" sounds crisp and brand-new for many; yet the Bible stresses that the Word of God is a means of grace. To the spoken and written Word must be added the Sacraments of Holy Baptism and of the Lord's Supper. The Word is the tool the preacher and all other Christians use to work faith and confirm faith in the heart of the hearer. The chief purpose of the sermon is to hold up Christ, the Redeemer, the Savior who died at Calvary to obtain forgiveness of sins for all men.

Some cloakroom and living-room comments may define the sermon as a work of art and the preacher an artist. To admire only the art of the sermon is like admiring the doctor but not taking the medicine he prescribes.

The sermon can be both a work of art and a means of grace. But above all it must be a means of grace. In evaluating a sermon keep this in mind.

Drowning Sorrow

Some people seem to think — or don't they think? — that they can drown their sorrows by imbibing too freely. If some stroke of misfortune suddenly descends upon them, or if frustration grows from their failure to solve vexing problems, you see them rush to the corner tavern and surrender their bodies and minds to the benumbing powers of Lord Alcohol, who affords them welcome respite from the troubles which lie heavy upon them.

But does it? For a few hours, perhaps. Then their sorrows are multiplied. Not only do the old worries rise up to haunt them anew, but new troubles begin. Bodily misery invariably follows in the wake of a drunken spree, and a stabbing guilt complex, which will not subside. And, if drunkenness is not stopped, the penalty will be wrecked health, moral degradation, a broken home, and blasted friendship — monitors all of the eternal woe that awaits impenitent slaves of sin. "Drunkards shall not inherit the kingdom of God." A terrible price indeed to pay for a few hours of enforced sleep and respite from anxiety.

The right way of overcoming sorrows is to take them to Him who Himself was a Man of sorrows and acquainted with grief, who can be, and is, touched with the feeling of our infirmities because He "was in all points tempted like as we are, yet without sin." In His power the shackles of this slavery can be broken. To question this is to deny that with God all things are possible. He is able to save to the uttermost not only from the guilt, but also from the power and dominion of sin. Fervent prayer to Him and undoubting trust in His power and promises are the best antidotes against the troubles that haunt us. Cast all your cares upon Him, for He cares for you.

More Schoolrooms

The need for more classrooms in our nation's schools is reaching tremendous proportions. The U. S. Office of Education, in a report issued at the close of last year, estimated the number of additional rooms necessary at the present time to be 325,000 and the cost, $10 billion. By 1960, 275,000 classrooms and related facilities will be needed to meet anticipated enrollments. At present prices, the cost of these 600,000 schoolrooms would be $18 billion. The floor space required for the nation's growing school population is equal to a one-story building, 52 feet wide, extending from New York to San Francisco.

Every effort will be made to alleviate this shortage. Taxes will be levied; bonds which will be offered will find ready buyers, for school bonds are considered a safe investment; Federal aid will be extended to States which cannot carry the heavy burden alone. As citizens we will share willingly in this tremendous outlay of money, but the problem which faces the nation as a whole will confront our Church from another side. Many children in the total school population will be in our schools or will ask to be admitted. During the past decade we have added about 1,000 new classrooms. If we are to make the most of our opportunities in the coming decade, we shall have to expand our facilities.

Without an adequate system of Christian education a Church cannot expect to grow. Our heritage must be passed on to our children. Only the Church which truly educates its children in its doctrine and life can have a strong and continuing existence. In our country the children of today will write the history of tomorrow. The best in education is none too good for them. As a Church our greatest concern is for the spiritual welfare and development of our children.

". . . Of the Widows"

"Be Thou the God and Father of the widows." These words are a part of the general prayer of the Church. The Bible refers to widows again and again. St. James stresses that pure and undefiled religion before God and the Father is this: to visit the fatherless and the widows.

Statistics indicate that women outlive men by five years. If the wife is younger than her husband, the likelihood for widowhood will increase. It would be a normal condition for every congregation to have a number of widows.

According to the will of God the Church should be considerate of and helpful to widows. But the Word of God encourages widows to dedicate themselves to church work. The Bible gives us examples of widows active in such work. Anna, the prophetess, served the Lord in the Temple. When Dorcas died at Joppa, we are told that all the widows wept, for she had made coats and garments for them and had done many almsdeeds. Such examples should encourage the widows of our day to serve the Lord with gladness in church work. There are numerous cases of widows assisting in parish work. Doing this in the name of Jesus will fill their hearts with new joy and help to assuage the severe pain of bereavement.

Confirmed, Graduated, or Retired?

By the rite of confirmation many boys and girls and many adults were received on Palm Sunday as communicant members of our congregations. For them the renewal of their baptismal covenant was the climax of a period of instruction in the eternal truths of God's Word. The day of confirmation will be for them a day of happy memories.

But what happens when they are confirmed?

Is it a graduation exercise? Some have so considered confirmation. They have completed the formal classes. They have obtained the required knowledge. They have reached the goal toward which the period of instruction has pointed. It is not surprising that many look on confirmation as a graduation and therefore lay aside their Bibles and neglect further study of the Word of God. If confirmation is graduation, we can expect our confirmed boys and girls to drop out of Sunday school and Bible class within a short time.

Or is the confirmation a ceremony of retirement? Considering the failure of many congregations to put the newly confirmed to work, they may regard confirmation as an act of retirement. The congregation confirms the boys and the girls and the adults and forthwith frequently forgets about them in its work and activities.

Or is the confirmation a true confirming of the baptismal vow? Pre-confirmation instruction acquaints the confirmed with the full meaning of their baptismal vow and guides them in the paths of happy service to the Savior. To be confirmed implies that we have been made firm in our faith in Jesus, made firm in our determination to walk in the paths of godliness, and made firm in our zeal to serve the Lord in His kingdom.

Confirmation is therefore not a graduation, not a retirement, but the gracious beginning of more active work for the Savior, the happy beginning of participating in all the rights and privileges and responsibilities of the Church.

Investigate the Churches?

The proposal of Chairman Velde of the House Un-American Activities Committee to investigate the clergymen to search for Communistic leanings stirred up quite a furor.

It would be a sensation indeed if the churches found leaders in their midst who favored the modern form of atheistic Communism. In countries where Communism has taken over, we can understand how this could happen, but we hardly expect to find it in a country in which there is not mere tolerance of religion and churches, but a favorable climate.

The chief danger from such an investigation would not be the findings, even if they were factual and well established, but the rumors and suspicions that would be aroused. An investigation of a pastor, even if he were proved innocent, would tend to destroy the confidence of his people and would probably unfit him for further service. Enemies of religion would use this as a secret weapon against any outspoken Bible-preaching pastor. Any comment against the sins of the United States would immediately be construed as being pro-Communist. The Prophet Amos was accused of disloyalty when he spoke against the sins of Israel. Amaziah, the priest of Bethel, sent to King Jeroboam, saying: "Amos hath conspired against thee."

Dr. Einstein once remarked something to the effect that the churches in Germany were the last bulwark against dictatorship. So they are.

If the churches fail to be a force for God, this will come not because of the influence of Communism, but because they will have forsaken the God revealed in the Bible and have followed gods made in the image of man. Synthetic gods are no match for Communism's hammer and sickle. Only the true God, the Father of our Lord Jesus Christ, stands between us and Communism. If God be for us, who can be against us?

"Understandest Thou?"

Ever hear your church choir sing a selection of which you understood not one word? "But the music was beautiful." "The voices blended so harmoniously." "It was an aesthetic treat, an emotional uplift." Spiritual edification? Hardly.

Now, we know that conscientious choirmasters impress upon their singers the necessity of clear and distinct enunciation, so that a worshiping congregation may understand the text. If the selection is a familiar hymn and the musical treatment relatively simple, there is no great difficulty. But when the voice parts are interwoven, even careful enunciation will not help much. We demand printed texts for concert programs. Why not for our services? It's surely more important for worshipers to know what the choirs are singing and thus be edified than to read unimportant bulletin announcements.

The church is not a concert hall. It's a house of worship. Pure music without a text (either in print or in the memory) does not contribute to spiritual edification. We can apply the words of Paul "I had rather speak five words [also "sing"] with my understanding . . . than ten thousand words in an unknown tongue" to choir selections in the public service.

Let's print the text!

Public Prayer

In his *Outline of History* H. G. Wells says that Marcus Aurelius Antonius "took a pleasure in conducting priestly ceremonies in priestly garments — a disposition offensive to common men." What about public prayer by men in civic life? Does it indicate a lofty spirit, a high motive, and a noble purpose?

Perhaps it does, but if a Christian is called upon to offer a public prayer, he must pray without mental reservation or crossing his fingers. He would have to pray in the name of Jesus, for as far as God is concerned, a Christless prayer goes nowhere; it is not God pleasing.

No sentimental effects of such public prayer by prominent or less prominent men dare becloud the real issue. Christless prayers are an abomination to God.

Easy

Archbishop Cushing of Boston has banned the use of "Here Comes the Bride," Mendelssohn's Wedding March, and similar music in the churches of his diocese. How easy to settle matters of that kind!

If we only had such archbishops in the Lutheran Church, some nonessential controversial questions could easily be disposed of. But what would become of our Letters Page? A ban on that would please some of our readers. The article on wedding music last June drew so many replies pro and con that we had no room to print all of them. And what would become of our Christian liberty? There is too much totalitarianism abroad now. See 1 Peter 5:3.

PREMIERE OF "MARTIN LUTHER"

By OSWALD C. J. HOFFMANN
Director, Department of Public Relations, New York City

The world *première* of the long-expected film on Martin Luther will be held at the Lyceum Theater, Minneapolis, on May 4. The theater, seating 1,800, has been engaged for two weeks in order to test the reaction of the American public to a film of this kind. Similar test runs will be given in other U. S. cities.

FILMED "ON LOCATION"

"Martin Luther" was filmed in Western Germany last summer by Lutheran Church Productions, Inc., an organization composed of representatives of The Lutheran Church — Missouri Synod, United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, and the National Lutheran Council. Actual production was in the hands of Louis de Rochemont Associates, producers of many other top-flight American films.

ROLF LANTIN PHOTO

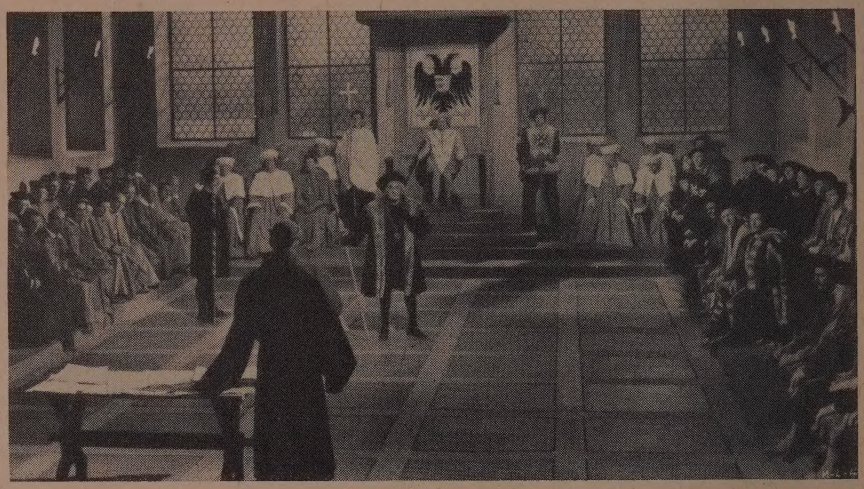
Representatives of Lutheran Church Productions, Inc., New York, Henry Endress (left), executive secretary, and the author, Dr. Hoffmann, secretary of the film company, discuss an exterior episode with one of the German actors at a location outside Rambach, Germany

INTERNATIONAL PROJECT

Filming of "Martin Luther" was an international project. Top production personnel, including the producer, director, and camera man, came from America. The leading actors came from England, France, and Germany. Outstanding technicians of the reviving German film industry formed the technical division. The film constituted very likely the largest undertaking of the German motion picture industry since World War II.

AUTHENTIC SETTINGS

Many of the original Luther settings are behind the Iron Curtain. They include the Wartburg, Wittenberg, Eisenach, Erfurt, and Magdeburg. Others in Western Germany, like the hall in Augsburg, where the Augsburg Confession was read, were destroyed in World War II. Authentic reproductions of these locations from the 16th century were substituted without sparing cost of time or effort.



Diet of Worms. Luther, foreground, faces the Imperial chamberlain (center) and Emperor Charles V, seated on the throne

After extensive research the pulpit at Wittenberg was reconstructed in an abandoned Cistercian monastery at Eberbach along the Rhine. The Vatican chambers were staged as they appeared in the 16th century, with the uncompleted St. Peter's in the background. On the basis of their research, jewelers even reproduced the papal ring of Pope Leo X and the episcopal ring of Archbishop Albert of Mainz. The entire town of Wittenberg was constructed in a model about 30 feet long.

HISTORICAL ACCURACY

Careful regard was shown for historical accuracy. Events lacking thorough historical foundation were dis-

Chancellor Brueck (played by Irving Pichel, American who directed the film) left, discusses the Augsburg Confession with Melanchthon (English actor Guy Verney), center, and Spalatin (French actor Pierre Lefevre). Diet of Augsburg scenes were produced in the Rathaus at Regensburg and in the AFIFA Studios, Wiesbaden

ROLF LANTIN PHOTO

ROLF LANTIN PHOTO

Duke Frederick, Elector of Saxony, played by David Horne, English actor. Costumes for extras came from the theater in Kassel, while all costumes for leading players were specially made after careful study of 16th-century documents, woodcuts, and etchings

carded. The personalities of the Reformation were portrayed, as far as possible, in the character which history has handed down to us.

DRAMATIC FILM

"Martin Luther" is a dramatic film, the kind which Americans have learned to expect about dramatic persons who lived dramatic lives. The film discloses that Martin Luther was not just a historic personage, but a warmhearted human being with high allegiance to his God and deep sympathies for his fellow man.

At the same time it can be said correctly that the emphasis of the film is upon Luther's work rather than upon his character. In the final drama at Augsburg the hero himself is not present. The film covers the period of Luther's life from 1505, when he entered the monastery, to 1530, the Diet of Augsburg.

GERMAN REACTION

The first reaction of German film executives and churchmen to the Martin Luther project was that it could not be done. They feared that Luther's life and work would receive the "Hollywood treatment." One German film producer stated the film would probably bear a title like "Hi, Martin!"

Others expressed the outspoken feeling that no foreigner [*sic*] could portray Luther adequately.

Nevertheless the German film people bent to the task with a will to carry out their end of the bargain. They worked long hours to make the production successful. The Diet of Worms scene was finished at 12:30 A. M.

When the film was finished, everyone, including the German personnel, was delighted with the product. German churchmen voiced their amazement at the attention to detail which characterized the treatment of the subject. They were loud in their praise of the powerful performance of Niall MacGinnis in the character of Luther. Bishop Hanns Lilje, president of the Lutheran World Federation, insisted that all of Germany must see the film without any "cuts." As a result, a German synchronized version is now being prepared for circulation in European countries where the common people would not understand English.

Luther greets members of the Wittenberg congregation

Luther's marriage to Katherine von Bora. His close friend Spalatin (center) stands by

AMERICAN DISTRIBUTION

Every effort is being exerted now to secure distribution of "Martin Luther" through regular theater channels. Some people may consider the film too controversial for theater distribution. Others recognize that controversy, conducted in an irenic truth-seeking spirit, is a healthy element in American life.

MESSAGE FOR AMERICA

"Martin Luther" has a timely message for America. It calls our country back to the first principles rediscovered by Martin Luther: the necessity of personal allegiance to Jesus Christ as the Son of God and the Savior of the world, the recognition of Holy Scripture as the only authority in the Church, and the acknowledgment of a man's right to freedom of conscience.

IN MEMORIAM

† Leroy C. Rincker †

1896 — 1953

The suddenness with which Dr. Leroy C. Rincker was taken into the realms above has made his associates the more deeply conscious of the value attaching to his long record of service in the Church. Similarly, hundreds of others who knew him have come to realize the serious loss the Church has sustained through the abrupt termination of his wise and efficient leadership.

Dr. Leroy C. Rincker

What were the factors that made Dr. Rincker a useful instrument in the hand of God? The chief reason, as in the case of every Christian, is the mercy of God. Divine guidance, divine providence, divine love — these are written in large letters for all who study Dr. Rincker's career. (See obituary in March 3 WITNESS issue, p. 82.)

He secured his elementary education at St. Luke's Lutheran School, Chicago. This school was destined to be an important factor in enriching and extending Dr. Rincker's view of the requirements in our Church's educational program. St. Luke's helped him to see the priceless value of our Synod's program in providing ministerial students with Church-controlled training during high school years as well as on the college level.

Dr. Rincker became professor of history and English at our Milwaukee Concordia and in 1936 was elected to the presidency of his alma mater. In addition to carrying on administrative duties, he now taught religion, sociology, and economics.

The stronger impulses which Dr. Rincker felt in his own soul he now sought to arouse in others, by the same means that had been effectual in his own life: the message of redeeming love.

As professor, Dr. Rincker became an effective teacher. He himself remained a scholar throughout his life. He became an authority in the field of history. Former students of his English classes still speak of sessions which, although arduous and strenuous, equipped them for the writing tasks of ministerial life. In economics, and especially in sociology, Dr. Rincker avoided the pitfalls of humanism and led his students to a truly Christian view of the world.

As president, Dr. Rincker was animated by a strong desire to be a useful tool in the hand of the Lord. Early in his presidential career he said: "I hope to become familiar with the subject matter of every department on the campus." In this endeavor he gained a clear perspective of all campus and academic affairs.

Throughout his administrative career, Dr. Rincker maintained a keen interest in every phase of school life. Deeply concerned about establishing and maintaining high academic standards, he sought to use every available means for the development of his own school and of the entire system of synodical schools. His interest in physical progress is evidenced by the beautiful new library building and the first wing of Pritzlaff Hall. Both structures were built during his administration, the library in 1942 and the dormitory in 1950. Less conspicuous but even more far-reaching was his alertness to new methods of teaching and counseling. Deeply interested in cultural development, Dr. Rincker gave much incentive to various lectures and musical events; the music department was organized during his administration. A program of speech activity was developed during his tenure of office. Always concerned about the development of a student's total personality, he took an active interest in the school's unusually extensive athletic program.

The sincere regard felt for Dr. Rincker by his own colleagues was shared by other leaders of our Church's educational program. Highly respected especially by the faculties of our various colleges and seminaries, Dr. Rincker was frequently invited to join or to head important committees.

One of the most gratifying features of Dr. Rincker's Christianity was his utter lack of pomp and show. It was refreshing, on "state occasions," when speeches had been made by pompous individuals, to get a few words from Dr. Rincker. Although a master of "the King's English," his words on such occasions would usually be unaffected, straightforward, down to earth, yet unmistakably genuine and sincere because filled with a deep and vibrant enthusiasm.

His plainness was the more remarkable because he was frequently pushed into positions of prominence, even aside from his campus responsibilities. He was in frequent demand as lecturer and preacher. Last summer he served two synodical Districts as essayist. He served for sixteen years as director of the Milwaukee Lutheran Radio Committee. He was often invited to address civic groups. His numerous contributions to the community were recognized by the *Milwaukee Sentinel* and the *Milwaukee Journal,* both making editorial comment at the time of his death.

Dr. Rincker's chief love, however, was the school which his Church had asked him to lead. He had no children, but he had a big family — the college family.

O. C. RUPPRECHT

NEWS

The Lutheran Medical Mission Association held an historic first national meeting on March 22 at Hotel Jefferson, St. Louis. Among the 40 representatives were Dr. and Mrs. M. L. Newkirk of South Gate, Calif.; Dr. and Mrs. A. W. Seidel, Chicago, Ill.; Dr. Norbert Leckband, formerly doctor at the hospital at Ambur, India, and now living in Arlington Heights, Ill.; Dr. and Mrs. Cohrs, Moberly, Mo.; Dr. Nobukata Azuma of Japan, working at Lutheran Hospital, St. Louis; Dr. Irene Pieper Koenig and John Jensen, president of the Jensen-Powell Pharmaceutical Corporation, of New York.

Dr. V. E. Michael, chairman of the St. Louis chapter, was host; Dr. C. E. Stindel, medical adviser to the mission boards, was moderator for a discussion of medical work overseas.

Dr. H. A. Mayer, Secretary of Synod's missions in North and South America, spoke of medical work at Antigua and Guatemala. Dr. Elena Carstens is in charge of the 18-bed Lutheran hospital, located on a beautiful seven-acre compound.

Dr. O. H. Schmidt, Executive Secretary of Foreign Missions, announced that $30,000 is now available for the Lutheran hospital at Wabag, New Guinea. The Rev. H. H. Koppelmann of the Mission Board reported that the Lutheran Women's Missionary League made its final payment on the $70,000 fund for the rebuilding and expansion of the Ambur hospital.

The Rev. Justus P. Kretzmann, formerly missionary in Nigeria and now connected with the L. M. M. A., reported that Drs. Eric Donisch, Valentine Donisch, and Theodore Meves, and one registered nurse, Mrs. Meves, have arrived in Nigeria to open the Lutheran hospital there. Mr. Jensen mentioned that $20,000 worth of equipment for the hospital left New York on March 13.

The Cross and the Caduceus, L. M. M. A. bulletin, is issued every two months. L. M. M. A. receipts for 1952 were $4,704.

Dr. Albert Einstein, theoretical physicist and formulator of the theory of relativity, granted the Rev. Milton Nauss, Lutheran student pastor at Princeton, an interview. The renowned professor waved aside Pastor Nauss' amenity about intellectual preeminence and, after questioning, acknowledged faith in God as an impersonal power. "Christians consider me an atheist, and atheists consider me a believer," Professor Einstein said. Pastor Nauss spoke of spiritual wisdom in Christ.

On the University of Chicago campus, the Rev. Martin L. Graebner is instructing the niece of Dr. Einstein in an adult membership class.

Pilgrim Church (the Revs. Alfred Doerffler and E. C. Kieninger, pastors), St. Louis, now celebrating its 25th year of broadcasting Sunday morning services, has presented approximately 1,400 broadcasts during the first quarter century of radio history. In 1952 the church had 208 hours of broadcasting time over Station KFUO.

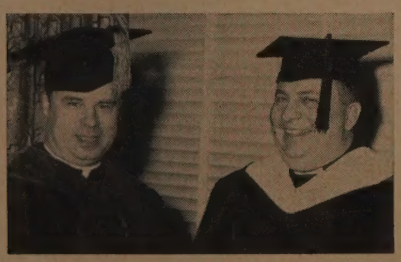
The first official fraternal contact between the Lutheran churches of Hungary and Slovakia in 35 years occurred at the synod meeting of the Lutheran Church of Hungary at Budapest in March, *Evangelikus Elet,* bulletin of the Evangelical churches in Hungary, reported.

Bishop Ian Chabada headed the four-man delegation from the Lutheran Church of Slovakia, the report said.

In 1918 the Slovak Church, which until then had been an integral part of the Lutheran Church in the Kingdom of Hungary, became an independent Church within the Czechoslovak Republic, and in the next 35 years no fraternal contacts existed between the two neighboring churches.

The A Cappella Choir of Concordia Teachers College, Seward, Nebr., now on tour, has the following itinerary: April 10, Marysville, Kans.; 11, Winfield, Kans.; 12, Ponca City, Blackwell, Enid, and Oklahoma City, Okla.; 13, Houston, Tex.; 14, Port Arthur, Tex.; 15, Shreveport, La.; 16, Little Rock, Ark.; 17, St. Louis, Mo.; 18, Cole Camp, Mo.; and 19, Alma, Concordia, Kansas City, Mo., and Falls City, Nebr. Paul Rosel is the director and Henry F. Werling, tour manager.

Protestants in the four zones of Germany number 38,400,000, or 59.7 per cent of the total 64,400,000 population, according to the latest German *Clerical Manual.* Roman Catholics number 22,500,000, or 35.1 per cent; the remaining 3,500,000 of the population, or 5.2 per cent, belong to other religious groups or profess no creed. In the West German Republic the ratio between Catholics and non-Catholics is almost equal.



Martin J. Neeb (left), Executive Secretary of the Board for Higher Education of The Lutheran Church — Missouri Synod, St. Louis, and A. R. Kretzmann (right), pastor of the Evangelical Lutheran Church of St. Luke, Chicago, on whom Concordia Teachers College, Seward, Nebr., March 15, conferred an honorary Doctor of Laws and an honorary Doctor of Letters respectively

The Joint Union Committee — known as the Committee of 36 — which represents the Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church, with a combined membership of more than 1,700,000, met at Chicago, March 16—17, to discuss general principles of church government and details of church organization to work on the framing of a joint statement of polity and the shaping of the organizational structure of the proposed united Church. The work is planned to be completed in time for submission to the conventions of the four church bodies in 1954.

Two Lutherans observed their 100th birthday early this year. Ernest Meyer of Wellsville, N. Y., reached the century mark on January 1, 1953. Born in Schoenevorde, Germany, he came to Wellsville in 1881 and has been a member of Trinity Congregation since that time. His wife died in 1941. Mr. Meyer's five daughters: the Misses Pauline, Bertha, and Hilda Meyer, Mrs. Rebecca Buehring, and Mrs. Alvina Allen, all reside in Wellsville.

On February 28 Mrs. Wilhelmine Karloski of Decatur, Ill., on her centenary anniversary, received friends at an open house. Although she sustained a fractured hip three years ago, the bones healed, and she soon walked again.

She was born in Germany, where she married John Karloski when she was 27. Two years later the young couple came to Decatur. Mrs. Karloski's mother followed her daughter to America within a few years. The mother died at the age of 100 in 1924.

Mrs. Karloski regularly attends Sunday services at St. John's Church, where she is a member. With no patience for late sleepers, she arises at 6 A. M. She lives with her daughter Martha in the family home. Three sons, Herman, William, and Albert, live in Decatur. Another daughter, Mrs. Mary Dwyer, lives in California. Three sons are dead.

Three new translations of Luther's Small Catechism have recently appeared in Korean, Japanese, and Visayan (one of the languages of the Philippines). Won Yong Ji, a native of Korea, who was graduated from Concordia Seminary, St. Louis, last June, translated the Catechism into Korean. Copies may be secured for 50 cents each from the Board of Foreign Missions, 210 N. Broadway, St. Louis 2, Mo.

Our missionaries in Japan prepared the Japanese translation. To order, send a check (no cash, please) for a dollar to the Rev. Paul Heerboth, Tokyo Lutheran Center, 16-1 Chome, Fujimicho, Chiyoda-ku, Tokyo, Japan.

Missionary John Wilenius of the Philippines translated the Catechism into Visayan. While on the way home on furlough, Pastor and Mrs. Wilenius visited with her relatives in Finland, where they made arrangements to have the Catechism printed in Helsinki. Copies may be secured for one dollar from the Rev. John Wilenius, 18712 Salem, Detroit 19, Mich.

Interest in religious books and writings has grown steadily, members of the Protestant church-owned Publishers' Association reported a few weeks ago at Atlantic City.

Lawrence L. Huffman, president, said that the public demand for religious reading matter has increased sales annually and shows no sign of leveling off.

Parochial school construction in the U. S. in 1952 totaled $355,000,000, for an all-time high — a gain of 3 per cent over 1951 and about 18 per cent of all U. S. school building, according to a report from the Departments of Commerce and Labor. Church building last year, valued at $399,000,000, dropped 12 per cent below the record high of 1951.

Hospital and other institutional construction in the amount of $388,000,000 dropped 7 per cent from the 1951 level.

The report estimates 1953 church construction at $425,000,000 and parochial school building at $375,000,000, with a 10-per-cent drop for hospitals and other institutions.

By moving up the effective date of controls relaxation the National Production Authority has paved the way to make 1953 the second-largest church building year in history.

LUTHERAN WORLD FEDERATION

(Continued from page 4)

a merely subjective estimate — if one wished to be subjective, one could write a much bleaker and more dispiriting report than this is — but is a fact noted not only by non-member Lutheran Churches, and, e. g., by Roman Catholic observers, but by the Assembly itself, so that in a summary report, reporting on the work of the sections in *World Missions,* Lieman Hennig can write: "The one thing that was found missing, precisely by those men acquainted with mission work, is the clarification of the basic theological issues" (*Proceedings,* p. 8).

There is much else that one remembers from such an assembly — the concerts (after an overintellectual afternoon in Section I one felt that the organized and disciplined rapture of a Bach cantata sung by the St. Thomas Choir is, after all, the best theology this side of heaven); the films, the Luther exhibit, the art and book exhibits; the

contact with great personalities, so that names became persons and books became men. All this made Hanover a rich and rewarding experience and its memories something to treasure.

Questions Raised by Hanover — Uelzen

But the book on Hanover not only evoked memories; it also raised a question and posed a problem, a question and a problem so weighty that one is glad of these intervening months which enable one to see it all in perspective; a question which will no doubt also be raised at Houston next June and will have to be answered definitively before the next Assembly of the LWF in 1957. It is, of course, the question of our own relationship to the LWF, the relationship of the Missouri Synod and of all the churches in fellowship with us — for we should certainly act together in this.

It was to seek at least a tentative and preliminary answer to this question that members of Missouri's delegation to the Assembly gathered with representatives of sister churches in the ancient Hanseatic city of Uelzen on August 6—10, 1952. In view of some of the interpretations of Uelzen that seem to be afloat it may not be unnecessary to say here that Uelzen was neither a ghoulish and malign post-mortem on the sins of Hanover nor the beginning of a federation designed to compete with or offset the LWF; it was a gathering of serious and conscientious Lutheran churchmen earnestly seeking, in the fear of God, to find the way to be true both to their obligations as a part of world Lutheranism and to the Lutheran Confessions to which they have been solemnly pledged. Naturally, the question of our relationship to the LWF loomed large, but it was discussed, not as a piece of church politics, but theologically, on the broad basis of papers that dealt with the question fundamentally as well as practically.

The assembly at Uelzen recognized, of course, that it had no legislative powers and contented itself with recommending to the churches which it represented the following:

After earnest consideration of the state of affairs we make the following recommendations to our churches:

a. that they do not join the Lutheran World Federation as long as the Lutheran World Federation in its Executive Committee and its membership churches does not make the Confessions of our Church the *de facto norma normata;*

b. that we appoint a committee which shall investigate the question whether it is advisable and possible to enter into a relationship (i. e., co-operation) with the Lutheran World Federation without giving up our Lutheran principles.

The committee appointed consisted of the presidents of The Lutheran Church — Missouri Synod, of the three German Free Churches, of the Evangelical Lutheran Church of Australia, and of the Lutheran Free Church of France (the last to represent also the other churches of Europe in fellowship with us), and this committee was authorized, in the event that the churches approved its recommendations, to carry on preparatory negotiations with the Executive Committee on the LWF.

The Church should remember this committee in its prayers. But the existence of this committee does not acquit any of us from the responsibility of thinking about the question and of seeking to reach a conclusion for which we can answer at the throne of Christ.

(To be continued in the next issue)

"This Is the Life," Lutheran TV Productions, Station Schedule

CITY	STATION	DAY	TIME
Albuquerque	KOB-TV	Monday	6:00 PM
Amarillo	KGNC-TV	Sunday	3:00 PM
Ames	WOI-TV	Sunday	2:30 PM
Atlanta	WAGA-TV	Sunday	10:30 AM
		Sunday	11:05 PM
Atlantic City	WFPG-TV	Saturday	6:00 PM
Austin	KTBC-TV	Sunday	3:00 PM
Baltimore	WAAM-TV	Sunday	3:00 PM
Binghamton	WNBF-TV	Sunday	11:30 AM
Birmingham	WAFM-TV	Sunday	3:00 PM
Bloomington	WTTV	Friday	5:00 PM
Boston	WNAC-TV	Sunday	11:00 AM
Brownsville	XELD-TV	Sunday *	5:00 PM
Buffalo	WBEN-TV	Sunday *	10:30 AM
Charlotte	WBTV	Sunday	11:30 AM
Chicago	WGN-TV	Saturday	7:30 PM
Cincinnati	WCPO-TV	Sunday	10:30 PM
Cleveland	WXEL-TV	Wednesday	8:00 PM
Columbus	WBNS-TV	Sunday	10:00 AM
Dallas	WFAA-TV	Sunday	10:30 PM
Davenport	WOC-TV	Sunday	11:15 AM
Dayton	WHIO-TV	Saturday	5:30 PM
Denver	KBTV	Sunday	1:30 PM
Detroit	WJBK-TV	Sunday	1:30 PM
Erie	WICU-TV	Friday	10:00 AM
Grand Rapids	WOOD-TV	Sunday	2:00 PM
Greensboro	WFMY-TV	Saturday	3:00 PM
Houston	KPRC-TV	Saturday	Float
		Sunday	11:00 AM
Huntington	WSAZ-TV	Sunday	12:30 PM
Indianapolis	WFBM-TV	Sunday	9:30 AM
Jacksonville	WMBR-TV	Sunday	12:00 NO
Johnstown	WJAC-TV	Sunday	11:30 AM
Kalamazoo	WKZO-TV	Sunday	12:00 NO
Kansas City	WDAF-TV	Sunday	9:30 AM
Lancaster	WGAL-TV	Saturday	11:30 AM
Lansing	WJIM-TV	Friday	2:00 PM
Lawton	KSWO-TV	Monday	7:30 PM
Los Angeles	KNBH-TV	Sunday	2:30 PM
Louisville	WAVE-TV	Sunday	10:30 AM
		Thursday	1:00 PM
Lubbock	KDUB-TV	Sunday	6:00 PM
Memphis	WMCT-TV	Sunday	10:45 AM
Miami	WTVJ	Sunday	11:00 AM
Milwaukee	WTMJ-TV	Sunday	9:00 AM
Minneapolis	WCCO-TV	Sunday	10:00 AM
Mobile	WKAB-TV	Sunday	8:30 PM
Nashville	WSM-TV	Sunday	11:15 AM
New Britain	WKNB-TV	Sunday	6:30 PM
New Haven	WNHC-TV	Sunday	11:45 PM
New Orleans	WDSU-TV	Sunday	10:30 AM
New York	WABC-TV	Sunday	9:30 PM
Norfolk	WTAR-TV	Sunday	1:00 PM
Oklahoma City	WKY-TV	Sunday	10:30 AM
Omaha	WOW-TV	Sunday	1:00 PM
Peoria	WEEK-TV	Sunday	4:00 PM
Philadelphia	WFIL-TV	Monday	8:30 PM
	WPTZ-TV	Sunday	11:45 PM
Phoenix	KPHO-TV	Sunday	11:30 AM
Portland	KPTV	Sunday	12:00 NO
Providence	WJAR-TV	Sunday	10:30 AM
Pueblo	KDZA-TV	Sunday	5:00 PM
Reading	WHUM-TV	Sunday	3:30 PM
Roanoke	WROV-TV	Wednesday	9:00 PM
Rochester	WHAM-TV	Saturday	1:30 PM
Rock Island	WHBF-TV	Wednesday	5:15 PM
St. Louis	KSD-TV	Sunday	9:30 AM
Salt Lake City	KSL-TV	Sunday	11:45 AM
		Sunday	10:45 PM
San Antonio	KEYL-TV	Sunday	1:30 PM
San Francisco	KGO-TV	Sunday	6:00 PM
Schenectady	WRGB-TV	Sunday	11:15 AM
Seattle	KING-TV	Sunday	11:30 AM
Spokane	KXLY-TV	Sunday	6:00 PM
Syracuse	WHEN-TV	Sunday	1:00 PM
Toledo	WSPD-TV	Sunday	11:00 AM
Tulsa	KOTV	Sunday	10:00 AM
Utica	WKTV	Sunday	1:00 PM
		Wednesday	2:30 PM
Washington, D. C.	WMAL-TV	Sunday	9:30 PM
Wilkes-Barre	WBRE-TV	Sunday	2:00 PM
Wilmington	WDEL-TV	Saturday	6:30 PM
York	WSBA-TV	Sunday	9:30 PM
Youngstown	WKBN-TV	Sunday	1:30 PM

* Every other week.

Announcements

Ordinations and Installations

PASTORS

Installed:

Behrmann, Norman, Zion, Oklahoma City, Okla., by E. W. Schmiesing, March 8.

Butz, Lee A., Trinity, Alpha, Minn., by Paul Gierke, March 1.

Duecker, F. J., Bethesda, Pine Lawn, Mo., by Karl W. Ziegler, March 15.

Fuelling, Daniel W., assistant pastor, St. Matthew, Rochester, N. Y., by H. E. Plehn, March 15.

Hergesheimer, Val., Emmanuel, Moose Jaw, Sask., Can., by N. F. Spomer, March 1.

Kerekes, Robert S., First, Ada, Okla., by Walmar W. Frank, March 15.

Mock, A. F., Immanuel, Red Wing, Minn., by O. A. Sylwester, March 8.

Nutzmann, L. W., Trinity, Manilla, Iowa, by W. D. Kanning, March 15.

Reimann, A. E., Bethel, Lawton, Iowa, by E. L. Brandt, March 15.

Seebach, N. F., Immanuel, Lakefield, Minn., by Fred A. Kolander, March 8.

Wenzel, Martin, St. John, near Hinckley; St. Paul, Hinckley, Minn., by Edmund Bentrup, March 1.

TEACHER

Twenhafel, G. W., San Juan, Austin, Tex., by T. W. Schubkegel, March 15.

Ground Breaking

Lariat, Tex. St. John, church, March 8.

Cornerstone Laying

Florissant, Mo. Atonement, church, March 8.

Keokuk, Iowa. Messiah, church, March 8.

Oakley, Kans. Immanuel, church, March 8.

Santa Monica, Calif. Pilgrim, church, Oct. 12, 1952.

Dedications

Abilene, Tex. Zion, educational unit, March 15.

Baldwin, Ill. St. John, school, March 15.

Bremen, Kans. Immanuel, parish hall and remodeled school, March 1.

Chuckery (Milford Center), Ohio. St. Paul, school and parish house, March 15.

Odessa, Minn. Trinity, enlarged and remodeled school, Feb. 15.

St. Clair Shores, Mich. Redeemer, church, Jan. 25.

Slidell, La. Bethany, church, March 22.

Nominating Committee Houston Convention

The Selection Committee elected at the Milwaukee Convention has selected the following persons from the list of delegates for the 1953 Houston Convention to serve as the Nominating Committee:

Pastors

The Rev. O. C. Busse, Rt. 1, Decatur, Ind.
The Rev. Henry Burandt, 6022 Luther Lane, Dallas 5, Tex.
The Rev. Arlin Maas, 11—10 150th St., Whitestone, L. I., N. Y.
The Rev. Edgar Mundinger, 4218 Cambridge Ave., Kansas City, Kans.
The Rev. H. P. Dorn, 1905 Madison S. E., Grand Rapids 7, Mich.
The Rev. Victor Hoyer, 119 Lexington, Aspinwall, Pittsburgh, Pa.
The Rev. Walter Plischke, Box 516, Bonduel, Wis.

Laymen

John Weisberg, 1417 N. Third St., Springfield, Ill.
August Bockelmann, 5 Westview Ave., Tuckahoe 7, N. Y.
Fred Fichtner, 1334 S. Eighth St., Fargo, N. Dak.
Charles Karnatz, 5867 Forest Glen Ave., Chicago, Ill.
Charles G. Kruse, Rt. 4, Box 469, Hood River, Oreg.

Teachers

Paul Klopp, Hamlin, N. Y.
Richard Wismar, 3011 St. Claude Ave., New Orleans 77, La.
E. Holtzen, 2447 N. 20th, Milwaukee, Wis.

SELECTION COMMITTEE
AUGUST F. BOBZIN, *Chairman*

Election Results

The following have been called to Associate Professorships at Concordia Teachers College, River Forest, Ill., at a meeting of the Board of Electors held March 10:

Education and Mathematics: Martin C. Pieper, M. A., Assistant Professor at Concordia Teachers College, River Forest, Ill.

History and Religion: Neelak S. Tjernagel, M. A., Principal at the Lutheran High School, Racine, Wis.

Religion and Sociology: Daniel E. Poellot, B. D., Pastor at St. Paul's Lutheran Church, Addison, Ill.

E. L. PAUL, *Secretary, Board of Control,* Concordia Teachers College, River Forest, Ill.

Nominations for the Three Vacant Associate Professorships at Concordia Teachers College, Seward, Nebr.

Mr. Arthur L. Amt, Wausau, Wis., Hope, Highland, Ill.
Rev. Hans F. Bruss, Bunker Hill, Ill., Immanuel, Garber, Okla.
Mr. Benjamin Buck, Morgan, Minn., St. Paul's, Concordia, Mo.; St. Peter's, St. Paul, Minn.; St. Luke's, Zap, N. Dak.; St. John's, Zap, N. Dak.; St. Paul's, Osseo, Minn.
Rev. A. J. Buehner, Meadow Grove, Nebr., St. Paul's, Winslow, Nebr.
Rev. H. G. Coiner, Baltimore, Md., St. John's, Seward, Nebr.
Rev. Donald Deffner, Berkeley, Calif., Immanuel, Seward County, Nebr.
Rev. Edwin Fitz, Winfield, Kans., Immanuel, Seward County, Nebr.
Rev. William E. Goerss, St. Louis, Mo., Our Savior, Chicago, Ill.
Rev. William J. Hassold, Norfolk, Nebr., Zion, Pierce, Nebr.
Rev. Allan Hart Jahsmann, St. Louis, Mo., Our Savior, Chicago, Ill.
Mr. A. C. Koester, Tipton, Ind., Redeemer, Denver, Colo.; Immanuel, Englewood, Colo.; Bethlehem, Lakewood, Colo.
Mr. Paul Lange, St. Louis, Mo., St. John's, Seward, Nebr.
Mr. Thomas Langevin, Seward, Nebr., St. Paul's, Concordia, Mo.; St. John's, Seward, Nebr.
Mr. Otto K. Link, Omaha, Nebr., St. Paul's, Winslow, Nebr.
Mr. Arnold W. Lohse, Bay City, Mich., Trinity, Cheyenne, Wyo.; St. Paul's, Bay City, Mich.
Mr. Paul Luebke, Detroit, Mich., Hope, Highland, Ill.; Immanuel, Grand Rapids, Mich.; St. John's, Detroit, Mich.; St. Peter's, Reedsburg, Wis.
Mr. Martin Maehr, Seward, Nebr., St. John's, Seward, Nebr.; Holy Cross, St. Louis, Mo.
Mr. Elmer Masenthin, Fort Wayne, Ind., Unity, Cleveland, Ohio.
Rev. Carl Meyer, Chicago, Ill., Immanuel, Seward County, Nebr.
Mr. Frederick Nohl, Kankakee, Ill., Timothy, St. Louis, Mo.
Mr. Martin C. Pieper, River Forest, Ill., Immanuel, Freeport, Ill.
Mr. Eldor C. Sieving, Winfield, Kans., Holy Cross, St. Louis, Mo.
Rev. Paul Ph. Spitz, Seward, Nebr., Holy Cross, St. Louis, Mo.
Rev. F. H. Theo. Stolp, Plainview, Nebr., St. Paul's, Winslow, Nebr.
Mr. Erich A. Von Fange, San Francisco, Calif., Immanuel, Seward County, Nebr.
Rev. Arnold T. Wangerin, Milwaukee, Wis., St. Paul's, Concordia, Mo.
Mr. Erlo H. Warnke, Hickory, N. C., St. Peter's, Holyrood, Kans.; St. Peter's, Stillwater, Minn.; St. John's, Lake Elmo, Minn.; Zion, Chicago, Ill.; Immanuel, Michigan City, Ind.; First Lutheran, Hanna, Ind.; St. John's, Wanatah, Ind.; St. Matthew's, Chicago, Ill.; Nazareth, Chicago, Ill.; Christ, Hickory, N. C.; St. Andrew's, Chicago, Ill.
Rev. Harlan Wendler, Harvel, Ill., Our Savior, Chicago, Ill.

All communications pertaining to these candidates should be sent to the undersigned within three weeks following the publication of this list of candidates. The election will be held in the latter part of May. The exact date will be announced later. — MR. WM. LEPPIN, *Secretary, Board of Control,* Concordia Teachers College, Seward, Nebr.

Notices

Anyone knowing of Lutherans moving or having moved to the Four Corners area in and around Cortez, Durango, Ignacio, Colo; Farmington or Shiprock, N. Mex., write: REV. DALE SCHULTZ, Four Corners Lutheran Parish, Box 537, Cortez, Colo.

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Wanted

High School Teachers. Five of our Lutheran high schools need teachers in the following fields: Religion, Library, Choir and Band, English, Foreign Languages (German, Latin, Spanish), Social Studies, Mathematics, Science, Commercial Subjects, Physical Education, American Problems and World History, Art. Persons qualified and interested apply to Teachers Bureau, 210 N. Broadway, St. Louis 2, Mo., for further information and direction. — A. C. STELLHORN, *Secretary of Schools.*

Choir gowns for senior choir. Pilgrim Lutheran Church, 111 S. W. First, Beaverton, Oreg.

Pews for mission. Congregation will pay freight. Write: Rev. Erich Knippa, 405 Donley, Tulia, Tex.

Fourteen *pews* 8 or 10 feet long for mission. Will pay transportation. Write: Rev. A. H. Herkamp, 616 Merrill St., Corona, Calif.

Typists, Missouri Synod Lutherans, to work in Washington, D. C. For information write: Armed Services Commission, The Lutheran Church — Missouri Synod, 736 Jackson Place, N. W., Washington 6, D. C.

German Missouri Synod Hymnals. Donors please write or ship to: GRACE GERMAN LUTHERAN CHURCH, c/o Rev. Donald R. Ortner, 2 Kernahan Ave., St. Catharines, Ont., Canada.

Changes of Address

Pastors:

Boecher, Frederick W., Chaplain (1st Lt.), 17th Inf. Reg. 7th Div., APO 7, San Francisco, Calif.
Fellbaum, Frank C., Fairland, Okla.
Fleckenstein, H. H., *em.,* St. Peter, Ill.
Frentzel, E. M., 3627 Navajo Drive, St. Louis 23, Mo.
Harms, Clemens E., Lockwood, Mo.
Hartmann, Emil, 6055 E. Galbraith Road, Cincinnati 27, Ohio
Hartman, Ervin H., Chaplain (Maj.), 7546 Crandon Ave., Chicago 49, Ill.
Hergesheimer, Val., 220 Fairford St., W., Moose Jaw, Sask., Can.
Kerekes, Robert, 305 S. Townsend, Ada, Okla.
Kolberg, Oliver, 3222 Rose, Franklin Park, Ill.
Krupski, Otto F., 411 W. North Fifth St., Shelbyville, Ill.
Kuhn, W., 1120 Eagle, Fort Worth, Tex.
Lang, Samuel G., 5 John Armstrong Rd., Richardstown, Bangalore 5, S. India
Meske, Samuel, Beulah, N. Dak.
Mock, A. F., R. 3, Red Wing, Minn.
Polster, Theodore W., 2451 Roland Rd., Sacramento 21, Calif.
Reimann, A. E., Lawton, Iowa
Roehl, Donald D., 8802 32d Ave., S. W., Seattle 6, Wash.
Ryding, Donald, Immanuel Lutheran Church, Frederic, Wis.
Schedler, Paul, 116 W. Ten'h St., Kaukauna, Wis.
Schultz, Richard J., 270 S. Buffalo St., Orchard Park, N. Y.
Steinhoff, J. G., No. 48, Mount Road, Madras 6, S. India
Stuenkel, W. W., 609 Court St., St. Joseph, Mich.
Van, Fred W., 6151 S. Monitor Ave., Chicago 38, Ill.
Zoch, T., *em.,* 908 W. Third St., Fort Wayne 7, Ind.

Teachers:

Behnken, Donald E., 1010 Bellemeade Ave., Evansville, Ind.
Bliese, Arthur E., 207 E. Court St., Ludington, Mich.
Hinlicky, George J., Wabag, D. W. H., via Lae, New Guinea
Kamprath, Victor M., R. 1, Coldwater Rd., Fort Wayne, Ind.
Krause, Wilbert E., 2522 Buffatt Mill Rd., Knoxville, Tenn.
Meinzen, Lawrence E., Luthergiri, Aryanad P.O., Nedumangad Taluq, U. S. T. — C., India

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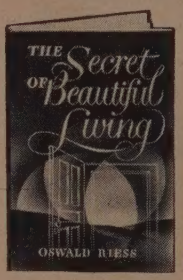

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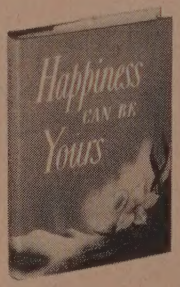

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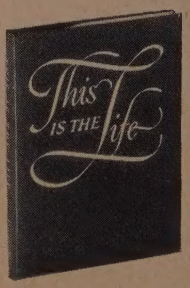

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